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notion of law, and the just conception of sin. Our interpretation of the message of the cross will be influenced by our interpretation of these. Dr. van Dyke's treatise shows how true it is to say also that our interpretation of each of these is immensely influenced by our interpretation of the cross. It is to the literary rather than to the theological mind that this book addresses itself, and for this very reason it is likely to find many readers and do excellent service to the cause of reasonable Christianity.

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SERMONS PREACHED IN WESTMINSTER ABBEY. By BASIL WILBERFORCE, D.D., Canon of Westminster. New York: E. & J. B. Young & Co., 1899. Pp. viii + 244. 5s.

CANON WILBERFORCE shares with Canon Gore the greatest popularity of the present stated preachers in Westminster Abbey. Whenever they appear in its pulpit crowded congregations are in attendance. This volume contains eighteen sermons. They treat of great subjects and belong to what Canon Wilberforce calls the "theological-forwards' school of thought," and he acknowledges his deep indebtedness to Dean Farrar, the late Dr. Samuel Cox, and others of their way of thinking. The burden of the volume is, in the terms of the author, "the larger, the eternal hope." Future punishment is but the "æonian remedial process." All human souls shall be ultimately restored to God. This is assured on the ground of the "responsible Father," "the irresistible all-Fatherhood of God," to whose urgency all human wills, either in this world or in the next, must inevitably yield. No hyper-Calvinist ever more tenaciously insisted upon the election to salvation of certain ones than Canon Wilberforce insists upon the final salvation of all. No matter how fixed character may become, or how stubbornly rebellious the human will, the divine will must at last prevail. He even seeks to explain away the unpardonable sin. There is, there can be, no such thing.

The sermons are mainly addressed to those who are baffled and disheartened in the presence of the dark mystery of life, of its tangled experiences and keen pain. The canon's hearers are encouraged cheerfully and bravely to endure, to keep sweet and true in the midst of the terrible struggle, since final victory is sure. He stoutly contends for the inherent immortality of man, and valiantly

battles against the materialism so prevalent in our day. He also fully recognizes the social ills of the time, and is bold to charge upon England its dereliction concerning them. These sermons are not sensational, but they are popular in the best meaning of the term. Though they are not to be put in the same class with Robertson's, Bushnell's, and Brooks' discourses, yet they are thoughtful, fresh, interesting, stimulating, and contain many practical, wholesome spiritual lessons. The treatment is never elaborate, always informal, sometimes fragmentary. The scientific exegete would dissent from some of the author's interpretations. The theologian would not always agree with him.

The sermons contain considerable repetition of both material and phraseology. The same quotations of prose and of poetry, and favorite words and phrases, frequently recur. The author speaks again and again of the "Jesus-aspect" of God, of God as the "Parent-Source," the "Parent-Spirit," of "another dimension of space." "Closer than breathing, nearer than hands and feet" occurs in nearly every sermon. These were serious blemishes in the delivery of the discourses, especially if substantially the same hearers listened to them. In the printed volume they are inexcusable.

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CHRISTIAN MISSIONS AND SOCIAL PROGRESS: A Sociological Study of Foreign Missions. Vol. II. By REV. JAMES. S. DENNIS, D.D. New York, Chicago, and Toronto: The Fleming H. Revell Co., 1899. Pp. xxv + 486. \$2.50.

In a large sense this great work of Dr. Dennis is a commentary upon the Christ's own title which he chose for himself—the Son of Man. In this title Jesus crowned his own doctrine of the worth of man. Christian missions in the past, but more especially in their present trend, follow closely the Master's spirit, teachings, and example. No other literary work, we imagine, has so clearly set forth this fact as the trio of volumes of which this is the second.<sup>1</sup> It is a sociological study of foreign missions, and one very rich in encouragement to all who take seriously the command of Jesus to disciple all the nations.

<sup>1</sup>For a review of the first volume see this JOURNAL, Vol. II, pp. 707-10.